

Oneness of God & The truth about Islam

BY MR.FAISAL FAHIM

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A REQUEST FROM FAISAL: IF YOU LIKE THIS BOOK PLEASE SHARE IT AND FEEL FREE TO WRITE AN HONEST REVIEW.THERE IS NO GOD EXCEPT ONE ALLAH ALONE.MAY GOD REWARD YOU FOR A GOOD INTENSION.AMEEN.

ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM.IN AMERICA HE LIVED WITH HIS PARENTS.HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS.HE WAS INSPIRED BY DR.ZAKIR NAIK.HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY.SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people."Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent."Source: Sahih Muslim 47

Surat Al-'Ikhlās (The Sincerity)

Say, "He is Allah, The Only One,

"Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

"He begets not, nor was He begotten;

And to Him none could be co-equal or comparable unto Him."

Introduction : Surah Al-Fatiha (The Opening) al Quran) In the name of Allah, the Beneficent, the Merciful Praise be to Allah, Lord of the Worlds, The Beneficent, the Merciful. Owner of the Day of Judgment, Thee (alone) we worship; Thee (alone) we ask for help. Guide us on the straight path,
The path of those whom Thou hast favored; Not (the path) of those who earn Thine anger nor of those who go astray.
(1 : 1-7)

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

God definition By Faisal Fahim: God neither born nor dies. Who has no beginning or end. Does not need to become human, animal or insect to understand his creation. He is the creator who knows what he has created. He is the most wise. So, he knows everything. He feeds everyone, but he doesn't need to eat or sleep or use toilet. True God is the creator who is not part of the creation. So, he has no father, mother, wife or children. He's above all & unique. There's none like him & he's only one, who has no partner & no gender. So, he's the creator of all creation & not part of his or any creation. That is the definition of one true God in Islam which is Allah. Allah has created the humans in a pair of male & female to worship him & in different colors, languages, countries to respect & recognize each other. Tv, watch, computer, phone everything has a purpose. Purpose of us is not just only to eat, poo, have sex & sleep. Purpose of life is to obey & worship the creator because humans are the most superior of creation & our purpose is to serve god by praising & praying. No 1 is superior whether you are black or white, arab or non arab, male or female. For god everyone is equal. Islam is the only religion that is against racism. Allah is the most just & God judges you by your heart only not by your looks. Islam is an accurate, just & peaceful religion of 1 god creator lord Allah.

In Quran, It says "If you kill one human being it's as if you have killed the entire of humanity. And if you save one human being. It's as you saved the entire of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad. Islam believes God created the first humans were Adam & Eve without any father & mother. The devil made them eat a fruit that was told by God to not to eat.

And they got poo, but, they were not allowed to poo in heaven. You can eat everything in heaven & you won't get poo & it's a unholy thing you get it when you eat foods on earth & the

1 forbidden fruit that was in heaven. So, as punishment God sent them to earth. Adam & Eve were married & having sex for married couples is not sin in Islam. All humans are children of Adam & Eve. In

Islam from Adam to Moses, to Jesus to Mohammad God sent all of them as messengers prophets & humans to spread the true religion. Because God created Adam & Eve without any father & mother. It means true creator can create everything in any way he wants to, for example If he says something to happen It'll just happen. The same way he made Adam & Eve without being their father & mother plus also having no father & mother. He has the wisdom & power of over everything. Similarity of creating Adam a slight differently he created prophet Jesus as one of the mightiest messengers of God with having just mother without any father. Because God can do anything God can create humans without father & mother as well as having a mother but no father. That's the true miracle & it can only be done by one true creator. And that's the believe of Islam that the true God is Allah who has no partner, no parents, no children, no wife, doesn't born or die, has no image because there's none like him, does not eat but feeds everyone & does not sleep. In Islam the name of prophet Jesus is Isa. And Jesus/Isa did everything with the power of Allah (God). God gave him the power to do it. Who created Jesus as a messenger of God.

Similarly he created Adam, Moses, Abraham, Noah, Isa as Jesus, Mohammad as messengers of peace & Islam towards humanity. And God can't be part of creation. If it's part of creation then it's not the creator or God or Allah. Even in Bible it says Jesus put his head on the floor as Muslims put their head on the floor for praying. 80% of Quran matches with Science & other 20% of Quran the Science does not have the answers because they haven't discovered or improved that much. For example Quran talks

about heaven, hell, & there are aliens. Science has no answer for everything but Quran has all the answers since last 1400 years even when Science had no answers. In the Bible it talks about Prophet Noah & the story goes something like this that the

Prophet received a message from God that there would be a flood all over the world. So, he built a big boat & he took some people & a pair of every animals. According to Science there was not a flood which happened all over the world but it happened in a particular part of earth. Quran also tells it

happened in a particular part of the world. Quran also talks about humans are partly formed from father & partly formed from mother. And today Science agrees with it. So, if some one reads Quran & do a scientific research it'll help to understand

what the truth is & what is fiction. Bible says, the world is flat & circle. Scientifically it's not true. A coin is also flat & circle. Quran tells the original shape of earth. Science can't prove any error in Quran but tells errors on Bible. Don't believe it! Do your own research & believe what's logical. Don't ask people but do your own research so, you can believe in true God the creator of all creation but not a creation. Islam also teaches black cumin cures so many diseases without any side effects. The ultimate goal of saitan (Devil) is to take humans towards hell & shirk. Shirk means to associate or include someone with God. True God has no partner, can't compare him with any creation because he has created the creation, how can he be part of what he created? Remember true religion should have all the answers Of humanity & should not have any missing links. Islam believes Quran is 100% words of one creator God Allah. People might think there are 2 types of Muslims Shia & Sunni. But they both have same book Quran. And in Quran there is no Sunni or Shia. Islam is one religion & Quran is the

only one book Of God in Islam. The followers of Islam & Quran are called Muslims. No Muslim is a Muslim unless he beliefs Adam, Moses, Abraham, Jesus, Noah, Mohammad were all messengers of

one God Allah. No Muslim is a good Muslim unless he's a good human being. Islam teaches to live peacefully with people of every religion, race, color, language & nationalities. So we should understand, respect& live peacefully with each other. In the last

100 years to now Islam is the fastest growing religion in the world. That's why some governments & Medias create lies & misconceptions about Islam. Remember, true religion is the one that answers all the questions of humanity. Science can't prove any error in Quran. And true book of God can't have any errors. Muslims believe Torah & Bible were books of God but they have been changed by humans. So, Quran is the last & final book of God. Quran is only one book but you can find it in all languages. Any one who believes in God should do research on Science, Quran & Bible. Fact is stranger then fiction. The book of God should have all the answers for humanity with no errors & word of God can't have errors!

Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

First 2 of the 10 Commandments

I am the Lord thy God, Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven images.

SURAT AL IKHLAS (MAKKAH)

1) Say he is Allah one & only

(2) Allah, the eternal, absolute

3) He begets not, nor is he begotten

(4) And there is none like unto him (Al-Quran)

King James Bible

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

The original quran is 100% accurate in the Arabic language & its 1 only. But in English there are couple of translations of the same 1 arabic quran. so if some 1 wants to understand the quran properly he should read it in couple of translations of the same 1 arabic quran & learn some Arabic to understand the quran more accurately.

He was Caesar and Pope in one; but he was Pope without Popes pretensions, Caesar without the legions of Caesar: without a standing army, without a

bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports.[Bosworth Smifu, Mohammad and Mohammadanism. London 1874, p. 92.]

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.[W. Montgomery, Mohammad at Mecca, Oxford, 1953, p. 52.]

Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived remained a devoted husband. Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded Read.. So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth; .There is one God.

In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumors of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being. At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever.. [James A. Michener, Islam The Misunderstood Religion., In the Reader's Digest (American Edition) for May 1955, pp. 68-70.]

Muhammad in Torah and Bible

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:

prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16: "Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem." "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." In the Hebrew language im is added for respect. Similarly im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated

the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present. It's majestic plural noun like Elohim which refers to 1 God only. so Muhammadim also refers to 1 Muhammad even though it can refer also to be plural.

(ONLY GOD IS ALL KNOWN & SATAN, HUMANS, ANGELS, JINNS ARE NOT ALL KNOWN. THE QURAN'S INFORMATION IS ACCURATE BECAUSE IT'S THE FINAL, LAST BOOK OF THE TRUE 1 GOD LORD ALLAH.)

He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran.

There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only. The Quran proves God exists. Jesus was born without a father. There is no doubt in the evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.

DID ISLAM EXIST BEFORE MUHAMMAD?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran & Torah were great messengers prophets of god not sons of god they were created by 1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!! So he is not part of any creation again he is not a creation & has no partners no father, mother, daughter, son, brother, sister, wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace & heaven). Majority of things science has discovered until now 80%

of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying. You should do research on bible, Quran & science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive & after that people started calling him son of god. He came to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will comeback & die as a human & Muslim. Quran is the only accurate 100% words of god & word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham, Noah, Moses, Jesus & Muhammad because it's the only true religion from God Allah.

Allah has promised to keep The Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't, surrender to your lord (the only way of peace & heaven). Quran is word of god & it has the information of past, present & future. God revealed to Prophet Muhammad whatever god wanted to & kept some information only to god by revealing some & not revealing some. But still Quran is 1 great source of information from God.

Do Muslims worship the Mecca? No Muslims bow towards the direction of mecca & worship only 1 God Allah. While praying in a mosque if Muslims will not have a direction they will end up praying facing or towards each other. The Quran & Prophet Muhammad taught us to bow towards the direction of mecca while we only pray & worship Allah. And it's also important for the unity of Muslims.

Question: Does Quran mention that Prophet Muhammad is the last prophet? Muhammad is not the father of any of your men, but [he is] the messenger of God and seal (last, finish, end, final) of the prophets and God has the knowledge of everything. (Quran 33:40)

Was prophet Jesus punished for other peoples sins:No,it was his enemy whose look was turned into the look & face of jesus.jesus was taken alive to heaven by God.jesus will come back and will die on this earth as a human & messenger of allah.from Adam to Moses to Jesus to Mohammad god sent all of them as messengers & they were all muslims.God is the most just .He never does unjust.Every one will be punished for their own sins.God will never punish Jesus or anyone for the sins of others because that's unjust & common sence.God is the most merciful he will forgive whoever he wishes to. But the sinner will have to ask for forgiveness ,beg for it & promise god to not to repeat it again & god will forgive. Pray to god:god you love forgiveness,you are the forgiver I'm a sinner so please forgive me. people judge people .Allah judges you by your heart.

QUESTION: WHY WOMEN CAN'T HAVE 4 HUSBANDS?

Answer: If a man has 4 wives &they have a child there would be 1father&that's the husband only. If a woman has 4 husbands &she gives birth it would be confusing to know who is father out of 4.But now with DNA test you can find out. And suddenly all 4 wives want to be a mom. They can go to 1 husband make love, wait couple of more months &finally give birth of their childs.In the same time 4 husbands want to have their own baby with 1 wife & only she can give birth the husbands can't give birth &they don't want their baby in a test tube or other women to give birth except their own married wife. Now they will either kill each other to have 1 to make love with his wife or divorce her or leave her forever or even worst rape & kill her simply creating the most dangerous situation. A man is allowed to marry up to 4 only not 5 or 6.First the rule is to marry only 1 & then if he can do justice&treat all 4 100% equally and of course take her all responsibility meaning can effort her 100% only then he can marry upto 4.Prophet Muhammad said the best of man is the 1 who is the best to his wife. A man asked the prophet who should I do the most favor to 1st he replied your mother the man asked 2nd he replied your mother man asked 3rd he replied your mother, man asked for 4th time he replied your father. The mother has 3times more right then the father. He also said the heaven is in beneath the foot of your mother. A wife's heaven is beneath the foot of her husband. In Quran it says men are like the clothes to their wives &wives are like the clothes to their husbands. It means they are both equal to Allah god even their physical shapes & purpose are different. & clothes were very important things in that time &still are. It's a grace a mercy & a blessing of god Allah that women can give birth and be a mother which man can never do or earn that right & respect &position of a woman in Islam. But in Christianity and Judaism giving birth and having the monthly period or menses was seen as a punishment &a curse from god. In the past they even dared to ask if a woman had a soul? Again the maximum wives a man can have are 4 not anymore. The bible has no restrictions on how many wives or husbands can a person have it's

the church's decision to have 1 husband & 1 wife. In Islam a woman can have only 1 husband. For more information search in Google by your own self & believe in the evidence from God the Holy Quran which provides peace & protection for humanity. May Allah guide & protect all. No hate only love peace & God bless for all.

PROPHET MUHAMMAD (pbuh) IN THE BIBLE by *Dr. Zakir Naik*

Prophet Muhammad (pbuh) in the Old Testament:

The Qur'an mentions in Surah Al-Araf chapter 7 verse 157:

"Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures) in the law and the Gospel".

1. MUHAMMAD (PBUH) PROPHESED IN THE BOOK OF DEUTERONOMY:

Almighty God speaks to Moses in Book of Deuteronomy chapter 18 verse 18:

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

The Christians say that this prophecy refers to Jesus (pbuh) because Jesus (pbuh) was like Moses (pbuh). Moses (pbuh) was a Jew, as well as Jesus (pbuh) was a Jew. Moses (pbuh) was a Prophet and Jesus (pbuh) was also a Prophet. If these two are the only criteria for this prophecy to be fulfilled, then all the Prophets of the Bible who came after Moses (pbuh) such as Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist, etc. (pbuh) will fulfill this prophecy since all were Jews as well as prophets.

However, it is Prophet Muhammad (pbuh) who is like Moses (pbuh):

- i) Both had a father and a mother, while Jesus (pbuh) was born miraculously without any male intervention.

[Mathew 1:18 and Luke 1:35 and also Al-Qur'an 3:42-47]

- ii) Both were married and had children. Jesus (pbuh) according to the Bible did not marry nor had children.
- iii) Both died natural deaths. Jesus (pbuh) has been raised up alive. (4:157-158)

Muhammad (pbuh) is from among the brethren of Moses (pbuh). Arabs are brethren of Jews. Abraham (pbuh) had two sons: Ishmail and Isaac (pbuh). The Arabs are the descendants of Ishmail (pbuh) and the Jews are the descendants of Isaac (pbuh).

Words in the mouth:

Prophet Muhammad (pbuh) was unlettered and whatever revelations he received from Almighty God he repeated them verbatim.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

[Deuteronomy 18:18]

- iv) Both besides being Prophets were also kings i.e. they could inflict capital punishment. Jesus (pbuh) said, "My kingdom is not of this world." (John 18:36).
- v) Both were accepted as Prophets by their people in their lifetime but Jesus (pbuh) was rejected by his people. John chapter 1 verse 11 states, "He came unto his own, but his own received him not."
- iv) Both brought new laws and new regulations for their people. Jesus (pbuh) according to the Bible did not bring any new laws. (Mathew 5:17-18).

112. Surah Al-Ikhlaas or At-Tauhid (The Purity)

1. Say (O Muhammad (ﷺ)): "He is Allah, (the) One.
2. "*Allah-us-Samad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).
3. "He begets not, nor was He begotten;
4. "And there is none co-equal or comparable unto Him." Quran

(according to historians original bible does not exist) search in google!!!

(The punishment of raping a women in islam is death penalty)!!!

if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.Quran.

2. **It is Mentioned in the book of Deuteronomy chapter 18:19**

"And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."

3. **Muhammad (pbuh) is prophesised in the book of Isaiah:**

It is mentioned in the book of Isaiah chapter 29 verse 12:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

When Archangel Gabrail commanded Muhammad (pbuh) by saying Iqra - "Read", he replied, "I am not learned".

4. **prophet Muhammad (pbuh) mentioned by name in the old testament:**

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:

prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16: "Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem." "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." In the Hebrew language im is added for respect. Similarly im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present. It's majestic plural noun like Elohim which refers to 1 God only. so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural. (Edited by Faisal)

Prophet Muhammad (pbuh) in the New Testament:

Al-Qur'an Chapter 61 Verse 6:

"And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmed.' But when he came to them with clear signs, they said, 'This is evident sorcery!'"

All the prophecies mentioned in the Old Testament regarding Muhammad (pbuh) besides applying to the Jews also hold good for the Christians.

1.

John chapter 14 verse 16:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

2.

Gospel of John chapter 15 verse 26:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit

of truth, which
proceedeth from the Father, he shall testify of me."

3. Gospel of John chapter 16 verse 7:

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you".

"Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the Greek word *Periclytos*. In the Gospel of John 14:16, 15:26, and 16:7. The word 'Comforter' is used in the English translation for the Greek word *Paracletos* which means advocate or a kind friend rather than a comforter. *Paracletos* is the warped reading for *Periclytos*. Jesus (pbuh) actually prophesied Ahmed by name. Even the Greek word *Paraclete* refers to the Prophet (pbuh) who is a mercy for all creatures.

Some Christians say that the Comforter mentioned in these prophecies refers to the Holy Spirit. They fail to realise that the prophecy clearly says that only if Jesus (pbuh) departs will the Comforter come. The Bible states that the Holy Spirit was already present on earth before and during the time of Jesus (pbuh), in the womb of Elizabeth, and again when Jesus (pbuh) was being baptised, etc. Hence this prophecy refers to none other than Prophet Muhammad (pbuh).

4. Gospel of John chapter 16 verse 12-14:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me".

The Spirit of Truth, spoken about in this prophecy refers to none other than Prophet Muhammad (pbuh)

NOTE: All quotations of the Bible are taken from the King James Version.

Some hadiths (teachings of prophet Muhammad)(pbuh) Aisha reported: I heard the Messenger of Allah, peace and blessings be upon him, say, "**Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs.**"Source: Sahih Muslim 2624 Grade: *Sahih* (authentic) according to Imam Muslim

Abu Musa reported: The Prophet, peace and blessings be upon him, said, "The honest Muslim trustee who carries out the orders of those who trusted him and who pays in full with a good heart to the right person is regarded as one of the two who gave charity." Source: Sahih Bukhari 1371, Sahih Muslim [...] Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, **"There is no justification for envy except in two cases. First, a man whom Allah has given the Quran and he recites it during the night and day, so someone says: If I were to be given like this, I would do as he is doing. And second, a man whom Allah has given wealth and he spends it in justice, so someone says: If I were to be given like this, I would do as he is doing."** Source: Sahih Bukhari 6805 Grade: ***Sahih*** (authentic) according to Al-Bukhari

Hadith on Zakat: The command to give 2.5% of surplus wealth as alms and charity

Abu Amina Elias | April 5, 2013 Ali ibn Abu Talib reported: The Prophet, peace and blessings be upon him, said, **"If you have two hundred coins and a year has passed, then five coins is due for alms; and you will owe nothing until you own twenty coins, but when you own twenty coins and a year has passed, then half of a coin is due for alms and whatever exceeds that should be calculated likewise."**Source: Sunan Abu Dawud 1572Grade: *Hasan* (fair) according to Abu Dawud (due to his silence) Abu Dharr reported: My dear friend the Prophet, peace and blessings be upon him, enjoined upon me three deeds, **"Listen to and obey the ruler even if a slave is appointed over you. When you make soup, put some extra water in it and look to the people in the neighboring house and give them a reasonable portion of it, and pray your prayers on time, for if you find the Imam praying then pray with him and your prayer will be safeguarded, otherwise it will be voluntary for you."**Source: Musnad Ahmad 20918 Grade: ***Sahih*** (authentic) according to Al-Albani

Juwairiya reported: The Prophet, peace and blessings be upon him, came out from her apartment as she was performing the dawn prayer. He returned in the forenoon and found her sitting there. The Prophet said, **"Are you in the same position as I left you?"** She said yes. The Prophet said, **"I recited four words three times after I left you. If these are to be weighed against all you have recited since the morning, these words will be heavier. They are: Glory and praise to Allah as many as the numbers of His creation, in according with His pleasure, as the weight of the Throne, and as the ink for recording His words."**Source: Sahih Muslim 2726 Grade: ***Sahih*** (authentic) according to Imam Muslim

Ubadah ibn As-Samit reported: We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, pledging to listen and obey in hardship and in ease, in pleasure and displeasure even if someone is wrongly favored over us, and pledging not to dispute the rule of

those in authority and that we should speak the truth wherever we are and not to fear those who blame us regarding Allah.Source: Sahih Muslim 1709 Grade: ***Sahih*** (authentic) according to Imam Muslim

Al-Qurtubi reported: Some scholars gave permission to initiate greetings of peace with the unbelievers. It was said to Sufyan bin Uyainah, "Do you give permission to greet an unbeliever with peace?" Sufyan said, "Yes, for Allah the Exalted said: **Allah does not forbid you from those who do not fight you in religion nor expel you from your homes that you be righteous and fair to them. Verily, Allah loves those who are just.**" (60:8) Sufyan added, "Allah said: **There has come**

to you the best example in Abraham, (60:4) and Abraham said to his father: **Peace be upon you.**" (19:47)Source: Tafseer Al-Qurtubi, verse 19:41

Abdullah ibn Mas'ud reported: He stood upon a platform and he grabbed his tongue and he said, "O tongue! Speak goodness and be rewarded, or remain silent and be safe before you are regretful." Then he said: I heard the Messenger of Allah, peace and blessings be upon him, say, "**Most of the sins of the children of Adam are on their tongues.**"[At-Tabarani, Mu'jam Al-Kabeer, Number 10300, *Sahih*]

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said three times, "**May Allah have mercy on a person who spoke rightly and was rewarded, or who was silent and remained safe.**"Source: Shu'b Al-Iman Al-Bayhaqi 4579

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "**The basis of reasoning, after faith in Allah, is loving kindness toward the people.**"Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "**Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent.**"Source: Sahih Muslim 47

Ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "**During the night journey, I met with Abraham, Moses, and Jesus and they were discussing the matter of the Hour. Their matter was referred to Abraham, who said, "I have no knowledge about it." So the matter was referred to Moses, who said, "I have no knowledge about it." So the matter was referred to Jesus, who said, "As for the conditions of the Hour, no one knows them but Allah. My Lord the Exalted has entrusted me that the False Messiah will appear and I will have with me two rods. When he sees me, he will melt away just as lead is melted in fire. Allah will destroy him to the point that the rock and the tree will say: O Muslims, beneath me is an unbeliever, so come slay him. Thus, Allah will destroy them and the people will return to their lands and their countries. When that happens, the nations of Gog and Magog will appear, eating and drinking everything in their lands. They will not come upon anything but that they will devour it and they will not pass by any water but that they will consume it. The people will complain to me about them, so I will supplicate to Allah and He will destroy them until their stench fills the earth. Then Allah will send rain which will wash their bodies into the sea. My Lord the Exalted has entrusted me that when all of this happens, the Hour is indeed near just as a woman is ready to give birth; her family does not know when she will give birth but it could be any day or night.**"[Musnad Ahmad, Number 3546, *Sahih*]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "**By Allah, the son of Mary will descend as a just ruler. He will abolish the cross, kill the swine, and annul the tribute, but he will leave the she-camel such that no one collects from it. He will cause rancor, hatred, and envy to disappear, and he will call people to give their wealth in charity but no one will need it.**"Source: Sahih Muslim 155

Prophet said, "By Allah, you must enjoin good and forbid evil and seize the hand of the

oppressor and make him follow the truth and restrict him to what is just."Source: Sunan Abu Dawud 4336

"God is Kind and likes kindness in all things."Reporter: Hadhrat Ayesah (r) Source: Bukhari/Muslim (reported in Riyadhus Saleheen,#633); Sunan Ibn Majah, #3684

The people will be resurrected

(and judged) according to their intentions."Reporter: Hadhrat Aishah (r) Source: Sahih al-Bukhari, Vol. 3, Book of Fasting, Chapter 6, p. 69

"The best among you are those

who have the best manners and character."Reporter: Hadhrat Abdullah ibn Amr (r) Source: Sahih al-Bukhari, Vol. 8: #56b

"A person who goes in search of knowledge, he is in the path of God and he remains so till he returns."Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi, Vol. 4, #2656

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494

"Paradise is closer to you than your shoelace, and so is the (Hell) Fire."Reporter: Hadhrat Ibn Mas'ud Source: Sahih al-Bukhari, Vol. 8, #495

"The world is prison for the believers and paradise for the disbelievers."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol. 4, #7058

"To spend one morning or evening in the cause of God is better than the world and whatever is in the world."Reporter: Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50

Surah 19 - Maryam MARY

019.001 Kaf, Ha, Ya, 'Ain, Sad. 019.002 (This is) a recital of the Mercy of thy Lord to His servant Zakariya. 019.003 Behold! he cried to his Lord in secret, 019.004 Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee! 019.005 "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-

019.006 "(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!" 019.007 (His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before." 019.008 He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from

old age?" 019.009 He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'" 019.010 (Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb." 019.011 So Zakariya came out to his people from his chamber: He told them by signs to celebrate God's praises in the morning and in the evening. 019.012 (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth, 019.013 And pity (for all creatures) as from Us, and purity: He was devout, 019.014 And kind to his parents, and he was not overbearing or rebellious. 019.015 So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)! 019.016 Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East. 019.017 She placed a screen (to screen herself) from them; then We sent to her our angel, and he appeared before her as a man in all respects. 019.018 She said: "I seek refuge from thee to (God) Most Gracious: (come not near) if thou dost fear God." 019.019 He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son. 019.020 She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" 019.021 He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': It is a matter (so) decreed." 019.022 So she conceived him, and she retired with him to a remote place. 019.023 And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!" 019.024 But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee; 019.025 "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee. 019.026 "So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (God) Most Gracious, and this day will I enter into not talk with any human being'" 019.027 At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought! 019.028 "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!" 019.029 But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?" 019.030 He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. 019.036 Verily God is my Lord and your Lord: Him therefore serve ye: this is a Way that is

straight. 019.037 But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day! 019.038 How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest! 019.039 But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe! 019.040 It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned. 019.041 (Also) mention in the Book (the story of) Abraham: He was a man of Truth, a prophet. 019.042 Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing? 019.043 "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight. 019.044 "O my father! serve not Satan: for Satan is a rebel against (God) Most Gracious. 019.045 "O my father! I fear lest a Penalty afflict thee from (God) Most Gracious, so that thou become to Satan a friend." 019.046 (The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!" 019.047 Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious. 019.048 "And I will turn away from you (all) and from those whom ye invoke besides God: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest." 019.049 When he had turned away from them and from those whom they worshipped besides God, We bestowed on him Isaac and Jacob, and each one of them We made a prophet. 019.050 And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth. 019.051 Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet. 019.052 And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse). 019.053 And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet. 019.054 Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was a messenger (and) a prophet. 019.055 He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord. 019.056 Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet: 019.057 And We raised him to a lofty station. 019.058 Those were some of the prophets on whom God did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (God) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears. 019.059 But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,- 019.060 Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,- 019.061 Gardens of Eternity, those which (God) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass. 019.062 They will not there hear any vain

discourse, but only salutations of Peace: And they will have therein their sustenance, morning and evening. 019.063 Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil. 019.064 (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,- 019.065 "Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship:

knowest thou of any who is worthy of the same Name as He?" 019.066 Man says: "What! When I am dead, shall I then be raised up alive?" 019.067 But does not man call to mind that We created him before out of nothing? 019.068 So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell; 019.069 Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (God) Most Gracious. 019.070 And certainly We know best those who are most worthy of being burned therein. 019.071 Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished. 019.072 But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees. 019.073 When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?" 019.074 But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye? 019.075 Say: "If any men go astray, (God) Most Gracious extends (the rope) to them, until, when they see the warning of God (being fulfilled) - either in punishment or in (the approach of) the Hour,- they will at length realise who is worst in position, and (who) weaker in forces! 019.076 "And God doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return." 019.077 Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?" 019.078 Has he penetrated to the Unseen, or has he taken a contract with (God) Most Gracious? 019.079 Nay! We shall record what he says, and We shall add and add to his punishment. 019.080 To Us shall return all that he talks of and he shall appear before Us bare and alone. 019.081 And they have taken (for worship) gods other than God, to give them power and glory! 019.082 Instead, they shall reject their worship, and become adversaries against them. 019.083 Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury? 019.084 So make no haste against them, for We but count out to them a (limited) number (of days). 019.085 The day We shall gather the righteous to (God) Most Gracious, like a band presented before a king for honours, 019.086 And We shall drive the sinners to Hell, like thirsty cattle driven down to water,- 019.087 None shall have the power of intercession, but

such a one as has received permission (or promise) from (God) Most Gracious. 019.088 They say: "(God) Most Gracious has begotten a son!" 019.089 Indeed ye have put forth a thing most monstrous! 019.090 As if the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin. 019.091 That they should invoke a son for (God) Most Gracious. 019.092 For it is not consonant with the majesty of (God) Most Gracious that He should beget a son. 019.093 Not one of the beings in the heavens and the earth but must come to (God) Most Gracious as a servant. 019.094 He does take an account of them (all), and hath numbered them (all) exactly. 019.095 And everyone of them will come to Him singly on the Day of Judgment. 019.096 On those who believe and work deeds of righteousness, will (God) Most Gracious bestow love. 019.097 So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention. 019.098 But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them? Al-Quran

The Quran and Modern Science

On Faith, The Holy Quran | by Dr. Maurice Bucaille (Edited by Dr. A. A. Bilal Philips)

EDITOR'S FOREWORD

This booklet by Dr. Maurice Bucaille has been in circulation for the past nineteen years and has been a very effective tool in presenting Islam to non-Muslims as well as introducing Muslims to aspects of the scientific miracle of the Qur'an. It is based on a transcription of a lecture given by Dr. Bucaille in French. In this reprint, I decided to improve its presentation by simplifying the language and editing the text from an oral format to a pamphlet format. There were also passing references made by the author to material in his book, *The Bible, the Qur'an and Science*, which needed explanation. I took the liberty of including explanatory portions from his book where more detail was necessary. A few footnotes were also added for clarity and a hadeeth which the author mentioned was replaced due to its inauthenticity. There were also some corrections made to the historical material on the compilation of the Qur'an.

It is my hope that these slight improvements will make this excellent work even more effective in presenting the final revelation of God to mankind.

Dr. Abu Ameenah Bilal Philips

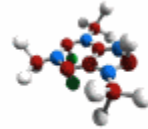
Director/Islamic Information Center Dubai

U.A.E.

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INTRODUCTION

On the 9th of November, 1976, an unusual lecture was given at the French Academy of Medicine. Its title was “Physiological and Embryological data in the Qur’an”. I presented the study based on the existence of certain statements concerning physiology and reproduction in the Qur’an. My reason for presenting this lecture was because it is impossible to explain how a text produced in the seventh century could have contained ideas that have only been discovered in modern times.



For the first time, I spoke to members of a learned medical society on subjects whose basic concepts they all knew well, but I could, just as easily, have pointed out statements of a scientific nature contained in the Qur’an and other subjects to specialists from other disciplines. Astronomers, zoologists, geologists and specialists in the history of the earth would all have been struck, just as forcibly as medical doctors, by the presence in the Qur’an of highly accurate reflections on natural phenomena. These reflections are particularly astonishing when we consider the history of science, and can only lead us to the conclusion that they are a challenge to human explanation.

There is no human work in existence that contains statements as far beyond the level of knowledge of its time as the Qur’an. Scientific opinions comparable to those in the Qur’an are the result of modern knowledge. In the commentaries to translations of the Qur’an that have appeared in European languages, I have only been able to find scattered and vague references to them. Nor do commentators writing in Arabic provide a complete study of the aspects of the Qur’an that deal with scientific matters. This is why the idea of a comprehensive study of the problem appealed to me. In addition to this, a comparative study of similar data contained in the Bible (Old Testament and Gospels) seemed desirable. Thus, a research project was developed from the comparison of certain passages in the Holy Scriptures of each monotheistic religion with modern scientific knowledge. The project resulted in the publication of a book entitled, The Bible, the Qur’an and Science. The first French edition appeared in May 1976. English and Arabic editions have since been published.

RELIGION AND SCIENCE

There is, perhaps, no better illustration of the close links between Islam and science than the Prophet Muhammad’s often-quoted statements:

“Seeking knowledge is compulsory on every Muslim.”

“wisdom is the lost property of the believer.”

“whoever follows a path seeking knowledge, Allah will make his path to paradise easy.”

These statements and many others are veritable invitations to humanity to enrich their knowledge from all sources. It comes as no surprise, therefore, to learn that in Islam religion and science have always been considered as twin sisters and that today, at a time when science has taken such great strides, they still continue to be associated. Nor is it a surprise to learn that certain scientific data are used for the better

understanding of the Qur'anic text. What is more, in a century where, for many people, scientific truth has dealt a deathblow to religious belief, it is precisely the discoveries of science that, in an objective examination of the Islamic scripture, have highlighted the supernatural nature of revelation and the authenticity of the religion which it taught.

When all is said and done, scientific knowledge seems, in spite of what many people may say or think, to be highly conducive to reflection on the existence of God. Once we begin to ask ourselves, in an unbiased or unprejudiced way, about the metaphysical lessons to be derived

from some of today's knowledge, (for example our evolving knowledge of the smallest components of matter or the questions surrounding the origin of life within inanimate matter), we indeed discover many reasons for thinking about God. When we think about the remarkable organization presiding over the birth and maintenance of life, it becomes clear that the likelihood of it being the result of chance lessens quite considerably.

As our knowledge of science in the various fields expands, certain concepts must seem increasingly unacceptable. For example, the idea enthusiastically expressed by the recent French winner of the Nobel prize for medicine, that living matter was self-created from simple chemical elements due to chance circumstances. Then from this point it is claimed that living organisms evolved, leading to the remarkably complex being called man. To me, it would seem that the scientific advancements made in understanding the fantastic complexity of higher beings provides stronger arguments in favor of the opposite theory: that the existence of an extraordinarily

methodical organization presiding over the remarkable arrangement of the phenomena of life necessitates the existence of a Creator.

In many parts of the Book, the Qur'an, encourages this kind of general reflection but also contains infinitely more precise data which are directly related to facts discovered by modern science. It is precisely this data which exercise a magnetic attraction for today's scientists.

The Qur'an and Science

For many centuries, humankind was unable to study certain data contained in the verses of the Qur'an because they did not possess sufficient scientific means. It is only today that numerous verses of the Qur'an dealing with natural phenomena have become comprehensible. A reading of old commentaries on the Qur'an, however knowledgeable their authors may have been in their day, bears solemn witness to a total inability to grasp the depth of meaning in such verses. I could even go so far as to say that, in the 20th century, with its compartmentalization of ever-increasing knowledge, it is still not easy for the average scientist to understand everything he reads in the Qur'an on such subjects, without having recourse to specialized research. This means that to understand all such verses of the Qur'an, one is nowadays required to have an absolutely encyclopedic knowledge embracing many scientific disciplines.

I should like to stress, that I use the word science to mean knowledge which has been soundly established. It does not include the theories which, for a time, help to explain a phenomenon or a series of phenomena, only to be abandoned later on in favor of other explanations. These newer explanations have become more plausible thanks to scientific progress. I only intend to deal with comparisons between statements in the Qur'an and scientific knowledge which are not likely to be subject to further discussion. Wherever I introduce scientific facts which are not yet 100% established, I will make it quite clear.

There are also some very rare examples of statements in the Qur'an which have not, as yet, been confirmed by modern science. I shall refer to these by pointing out that all the evidence available today leads scientists to regard them as being highly probable. An example of this is the

statement in the Qur'an that life has an aquatic origin ("And I created every living thing out of water" Qur'an, 21:30).

These scientific considerations should not, however, make us forget that the Qur'an remains a religious book par excellence and that it cannot be expected to have a scientific purpose per se. In the Qur'an, whenever humans are invited to reflect upon the wonders of creation and the numerous natural phenomena, they can easily see that the obvious intention is to stress Divine Omnipotence. The fact that, in these reflections, we can find allusions to data connected with scientific knowledge is surely another of God's gifts whose value must shine out in an age where scientifically based atheism seeks to gain control of society at the expense of the belief in God. But the Qur'an does not need unusual characteristics like this to make its supernatural nature felt. Scientific statements such as these are only one specific aspect of the Islamic revelation which the Bible does not share.

Throughout my research I have constantly tried to remain totally objective. I believe I have succeeded in approaching the study of the Qur'an with the same objectivity that a doctor has when opening a file on a patient. In other words, only by carefully analyzing all the symptoms can one arrive at an accurate diagnosis. I must admit that it was certainly not faith in Islam that first guided my steps, but simply a desire to search for the truth. This is how I see it today. It was mainly the facts which, by the time I had finished my study, led me to see the Qur'an as the divinely-revealed text it really is.

AUTHENTICITY OF QUR'AN

Before getting to the essence of the subject, there is a very important point which must be considered: the authenticity of the Qur'anic text.

It is known that the text of the Qur'an was both recited from memory, during the time it was revealed, by the Prophet and the believers who surrounded him, and written down by designated scribes among his followers. This process lasted for roughly twenty-three years during which many unofficial copies were made. An official copy was made within one year after the Prophet's death at the instruction of Caliph Abu Bakr.

Here we must note a highly important point. The present text of the Qur'an benefited in its original preparation from the advantage of having its authenticity cross-checked by the text recited from memory as well as the unofficial written texts. The memorized text was of paramount importance at a time when not everyone could read and write, but everybody could memorize. Moreover, the need for a written record was included in the text of the Qur'an itself. The first five verses of chapter al-'Alaq, which happen to constitute the first revelation made to the Prophet (S), express this quite clearly:

"Read: In the name of your Lord who created. Who created man from a clinging entity. Read! Your Lord is the most Noble, Who taught by the pen. Who taught man what he did not know." Qur'an, 96:1-5

These are surely words in "praise of the pen as a means of human knowledge", to use Professor Hamidullah's expression.

Then came the Caliphate of 'Uthman (which lasted from the twelfth to the twenty-fourth year following Muhammad's death). Within the first two years of Caliph 'Uthman's rule, seven official copies were reproduced from the official text and distributed throughout a large area of the world which had already come under Islamic rule. All unofficial copies existing at that time were destroyed and all future copies were made from the official seven copies.

In my book, *The Bible, the Qur'an and Science*, I have quoted passages from the Qur'an which came from the period prior to the Hijrah (the Prophet's emigration from Makkah to Madeenah in the year 622) and which allude to the writing of the Qur'an before the Prophet's departure from Makkah.

There were, moreover, many witnesses to the immediate transcription of the Qur'anic revelation.

Professor Jacques Berque has told me of the great importance he attaches to it in comparison with the long gap separating the writing down of the Judeo-Christian revelation from the facts and events which it relates. Let us not forget that today we also have a number of manuscripts of the first written versions of the Qur'an which were from a time period very close to the time of revelation.

I shall also mention another fact of great importance. We shall examine statements in the Qur'an which today appear to merely record scientific truth, but of which men in former times were only able to grasp the apparent meaning. In some cases, these statements were totally incomprehensible. It is impossible to imagine that, if there were any alterations to the texts, these obscure passages scattered throughout the text of the Qur'an, were all able to escape human manipulation. The slightest alteration to the text would have automatically destroyed the remarkable coherence which is characteristic to them. Change in any text would have prevented us from establishing their total conformity with modern knowledge. The presence of these statements spread throughout the Qur'an looks (to the impartial observer) like an obvious hallmark of its authenticity.

The Qur'an is a revelation made known to humans in the course of twenty-three years. It spanned two periods of almost equal length on either side of the Hijrah. In view of this, it was natural for reflections having a scientific aspect to be scattered throughout the Book. In a study, such as the one we have made, we had to regroup the verses according to subject matter, collecting them chapter by chapter.

How should they be classified? I could not find any indications in the Qur'an suggesting any particular classification, so I decided present them according to my own personal one.

It would seem to me, that the first subject to deal with is Creation. Here it is possible to compare the verses referring to this topic with the general ideas prevalent today on the formation of the Universe. Next, I divided up verses under the following general headings: Astronomy, the Earth, the Animal and Vegetable Kingdoms, Humans, and Human Reproduction in particular. Furthermore, I thought it useful to make a comparison between Qur'anic and Biblical narrations on the same topics from the point of view of modern knowledge. This has been done in the cases of Creation, the Flood and the Exodus. The reason that these topics were chosen is that knowledge acquired today can be used in the interpretation of the texts.

CREATION OF THE UNIVERSE

From an examination of creation as described in the Qur'an, an extremely important general concept emerges: The Qur'anic narration is quite different from the Biblical narration. This idea contradicts the

parallels which are often wrongly drawn by Western authors to emphasize the resemblance between the two texts. To stress only the similarities, while silently ignoring the obvious dissimilarities, is to distort reality. There is, perhaps, a reason for this.

- When talking about creation, there is a strong tendency in the West to claim that Muhammad copied the general outlines mentioned in the Qur'an from the Bible.
- Certainly it is possible to compare the six days of creation as described in the Bible, plus an extra day for rest on God's Sabbath, with this verse from chapter al-A'raaf.

"Your Lord is God who created the heavens and the earth in six days." Qur'an, 7:54

However, it must be pointed out that modern commentators stress the interpretation of the Arabic word *ayyaam*, (one translation of which is 'days'), as meaning 'long periods' or 'ages' rather than periods of twenty-four hours.

What appears to be of fundamental importance to me is that, in contrast to the narration contained in the Bible, the Qur'an does not lay down a sequence for creation of the earth and heavens. It refers both to the heavens before the earth and the earth before the heavens, when it talks of creation in general, as in this verse of chapter Taa Haa:

"(God) who created the earth and heavens above." Qur'an, 20:4

In fact, the notion derived from the Qur'an is one of a parallelism in the celestial and terrestrial evolutions. There are also basic pieces of information concerning the existence of an initial gaseous mass (*dukhaan*) which are unique to the Qur'an. As well as descriptions of the elements which, although at first were fused together (*ratq*), they subsequently became separated (*fatq*). These ideas are expressed in chapters Fussilat and al-Anbiyaa:

"God then rose turning towards the heaven when it was smoke" Qur'an, 41:11

"Do the disbelievers not see that the heavens and the earth were joined together, then I split them apart?" Qur'an, 21:30

According to modern science, the separation process resulted in the formation of multiple worlds, a concept which appears dozens of times in the Qur'an. For example, look at the first chapter of the Qur'an, al-Faatihah: ("Praise be to God, the Lord of the Worlds." Qur'an, 1:1). These Qur'anic references are all in perfect agreement with modern ideas on the existence of primary nebula (galactic dust), followed by the separation of the elements which resulted in the formation of galaxies and then stars from which the planets were born. Reference is also made in the Qur'an to an intermediary creation between the heavens and the earth, as seen in chapter al-Furqaan:

"God is the one who created the heavens, the earth and what is between them..." Qur'an, 25:59

It would seem that this intermediary creation corresponds to the modern discovery of bridges of matter which are present outside organized astronomical systems.

This brief survey of Qur'anic references to creation clearly shows us how modern scientific data and statements in the Qur'an consistently agree on a large number of points. In contrast, the successive phases of creation mentioned in the Biblical text are totally unacceptable. For

example, in Genesis 1:9-19 the creation of the earth (on the 3rd day) is placed before that of the heavens (on the 4th day). It is a well known fact that our planet came from its own star, the sun. In such circumstances, how could anyone claim that Muhammad, the supposed author of the Qur'an, drew his inspiration from the Bible. Such a claim would mean that, of his own accord, he corrected the Biblical text to arrive at the correct concept concerning the formation of the Universe. Yet the correct concept was reached by scientists many centuries after his death.

ASTRONOMY

Whenever I describe to Westerners the details the Qur'an contains on certain points of astronomy, it is common for someone to reply that there is nothing unusual in this since the Arabs made important discoveries in the field of astronomy long before the Europeans. But, this is a mistaken idea resulting from an ignorance of history. In the first place, science developed in the Arab World at a considerable time after the Qur'anic revelation had occurred. Secondly, the scientific knowledge prevalent at the highpoint of Islamic civilization would have made it impossible for any human being to have written statements on the heavens comparable to those in the Qur'an. The material on this subject is so vast that I can only provide a brief outline of it here.

The Sun and Moon.

Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp (siraaj) for the sun.

“Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?” Qur'an, 78:12-13

The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.

Stars and Planets

The word 'star' (najm) in the Qur'an (86:3) is accompanied by the adjective thaaqib which indicates that it burns and consumes itself as it pierces through the shadows of the night. It was much later discovered that stars are heavenly bodies producing their own light like the sun.

In the Qur'an, a different word, kawkab, is used to refer to the planets which are celestial bodies that reflect light and do not produce their own light like the sun.

“We have adorned the lowest heaven with ornaments, the planets.” Qur'an, 37:6

Orbits Today, the laws governing the celestial systems are well known. Galaxies are balanced by the position of stars and planets in well-defined orbits, as well as the interplay of gravitational forces produced by their masses and the speed of their movements. But is this not what the Qur'an describes in

terms which have only become comprehensible in modern times. In chapter al-Ambiyaa we find:

“(God is) the one who created the night, the day, the sun and the moon. Each one is traveling in an orbit with its own motion.” Qur’an,21:33

The Arabic word which expresses this movement is the verb yasbahoon which implies the idea of motion produced by a moving body, whether it is the movement of one’s legs running on the ground, or the action of swimming in water. In the case of a celestial body, one is forced to translate it, according to its original meaning, as ‘to travel with its own motion.’

In my book, The Bible, The Qur’an and Science, I have given the precise scientific data corresponding to the motion of celestial bodies. They are well known for the moon, but less widely known for the sun.

The Day and Night

The Qur’anic description of the sequence of day and night would, in itself, be rather commonplace were it not for the fact that it is expressed in terms that are today highly appropriate. The Qur’an uses the verb kawwara in chapter az-Zumar to describe the way the night ‘winds’ or ‘coils’ itself around the day and the day around the night.

“He coils the night upon the day and the day upon the night.” Qur’an, 39:5

The original meaning of the verb kis to coil a turban around the head. This is a totally valid comparison; yet at the time the Qur’an was revealed, the astronomical data necessary to make this comparison were unknown. It is not until man landed on the moon and observed the earth spinning on its axis, that the dark half of the globe appeared to wind itself around the light and the light half appeared to wind itself around the dark.

The Solar Apex

The notion of a settled place for the sun is vividly described in chapter Yaa Seen of the Qur’an:

“The sun runs its course to a settled place That is the decree of the Almighty, the All Knowing.” Qur’an, 36:38

“Settled place” is the translation of the word mustaqarr which indicates an exact appointed place and time. Modern astronomy confirms that the solar system is indeed moving in space at a rate of 12 miles per second towards a point situated in the constellation of Hercules (alpha lyrae) whose exact location has been precisely calculated. Astronomers have even give it a name, the solar apex.

Expansion of the UniverseChapter ath-Thaariyaat of the Qur’an also seems to allude to one of the most imposing discoveries of modern science, the expansion of the Universe.

“I built the heaven with power and it is I, who am expanding it.” Qur’an,51:47

The expansion of the universe was first suggested by the general theory of relativity and is supported by the calculations of astrophysics. The regular movement of the galactic light towards the red section of the spectrum is explained by the distancing of one galaxy from another. Thus, the size of the universe appears

to be progressively increasing.

Conquest of Space

Among the achievements of modern science is the “conquest” of space which has resulted in mans journey to the moon. The prediction of this event surely springs to mind when we read the chapter ar-Rahmaan in the Qur’an:

“O assembly of Jinns and men, if you can penetrate the regions of the heavens and the earth, then penetrate them! You will not penetrate them except with authority.”

Qur’an,55:33

Authority to travel in space can only come from the Creator of the laws which govern movement and space. The whole of this Qur’anic chapter invites humankind to recognize God’s beneficence.

GEOLOGY

Let us now return to earth to discover some of the many amazing statements contained in Qur’anic reflections about our own planet. They deal, not only with the physical phenomena observed here on earth, but also with details concerning the living organisms that inhabit it .

As in the case of everything we have discussed so far, we shall see that the Qur’an also expresses concepts in the field of geology that were way ahead of those current at the time of its revelation.

At this point, we must ask ourselves the following question: How could an uneducated man in the middle of the desert accurately tackle so many and such varied subjects at a time when mythology and superstition reigned supreme? How could he so skillfully avoid every belief that was proven to be totally inaccurate many centuries later?

Water Cycle

The verses dealing with the earthly systems are a case in point. I have quoted a large number of them in my book, *The Bible, The Qur’an and Science*, and have paid special attention to those that deal with the water cycle in nature. This is a topic which is well known today. Consequently, the verses in the Qur’an that refer to the water cycle seem to express ideas that are now totally self-evident. But if we consider the ideas prevalent at that time, they appear to be based more on myth and philosophical speculation than on observed fact, even though useful practical knowledge on soil irrigation was current at that period.

Let us examine, for example, the following verse in chapter az-Zumar:

“Have you not seen that Allah sent rain down from the sky and caused it to penetrate the ground and come forth as springs, then He caused crops of different colors to grow...” Qur’an,39:21

Such notions seem quite natural to us today, but we should not forget that, not so long ago, they were not prevalent. It was not until the sixteenth century, with Bernard Palissy, that we gained the first coherent description of the water cycle. Prior to this, people believed that the waters of the oceans, under the effect of winds, were thrust towards the interior of the continents. They then returned to the oceans via the great

abyss, which, since Plato's time was called the Tartarus. In the seventeenth century, great thinkers such as Descartes still believed in this myth. Even in the nineteenth century there were still those who believed in Aristotle's theory that water was condensed in cool mountain caverns and formed underground lakes that fed springs. Today, we know that it is the infiltration of rain water into the ground that is responsible for this. If one compares the facts of modern hydrology with the data found in numerous verses of the Qur'an on this subject, one cannot fail to notice the remarkable degree of agreement between the two.

Mountains

In geology, modern science has recently discovered the phenomenon of folding which formed the mountain ranges. The earth's crust is like a solid shell, while the deeper layers are hot and fluid, and thus inhospitable to any form of life. It has also been discovered that the stability of mountains is linked to the phenomenon of folding. The process of mountain formation by folding drove the earth's crust down into the lower layers and provided foundations for the mountains.

Let us now compare modern ideas with one verse among many in the Qur'an that deals with this subject. It is taken from chapter an-Naba':

"Have We not made the earth an expanse and the mountains stakes?"

Qur'an, 78:6-7

Stakes (awtaad), which are driven into the ground like those used to anchor a tent, are the deep foundations of geological folds.

Here, as in the case of all the other topics presented, the objective observer cannot fail to notice the absence of any contradiction to modern knowledge.

BIOLOGY More than anything else, I was struck by statements in the Qur'an dealing with living things, both in the animal and vegetable kingdoms, especially with regard to reproduction. We should really devote much more time to this subject, but, due to the limited scope of this presentation, I can only give a few examples.

I must once again stress the fact that it is only in modern times that scientific progress has made the hidden meaning of some Qur'anic verses comprehensible to us. Numerous translations and commentaries on the Qur'an have been made by learned men who had no access to modern scientific knowledge. It is for this reason that scientists find some of their interpretations unacceptable.

There are also other verses whose obvious meanings are easily understood, but which conceal

scientific meanings which are startling, to say the least. This is the case of a verse in chapter al-Ambiyaa, a part of which has already been quoted:

"Do the unbelievers not realize that the heavens and the earth were joined together,

then I clove them asunder and I made every living thing out of water. Will they still not believe?" Qur'an, 21:30

This is a dramatic affirmation of the modern idea that the origin of life is aquatic.

Botany

Progress in botany at the time of Muhammad (S) was not advanced enough in any country for scientists to know that plants have both male and female parts. Nevertheless, we may read the following in the chapter Taa Haa:

“(God is the One who) sent down rain from the sky and with it brought forth a variety of plants in pairs.” Qur’an, 20:53

Today we know that fruit comes from plants that have sexual characteristics even when they come from unfertilized flowers, like bananas. In the chapter ar-Ra’d we read the following:

“... and of all fruits (God) placed (on the earth) two pairs.” Qur’an, 13:3

Physiology

In the field of physiology, there is one verse which appears extremely significant to me. One thousand years before the discovery of the blood circulatory system, and roughly thirteen centuries before it was determined that the internal organs were nourished by the process of digestive, a verse in the Qur’an described the source of the constituents of milk, in conformity with scientific facts.

To understand this verse, it must first be known that chemical reactions occur between food and enzymes in the mouth, the stomach and the intestines releasing nutrients in molecular form which are then absorbed into the circulatory system through countless microscopic projections of the intestinal wall called villi. Blood in the circulatory system then transports the nutrients to all the organs of the body, among which are the milk-producing mammary glands.

This biological process must be basically understood, if we are to understand a verse in the Qur’an which has for many centuries given rise to commentaries that were totally incomprehensible.

Today it is not difficult to see why! This verse is taken from the chapter an-Nahl:

“Verily, in cattle there is a lesson for you. I give you drink from their insides, coming from a conjunction between the digested contents (of the intestines) and the blood, milk pure and pleasant for those who drink it.” Qur’an, 16:66

The constituents of milk are secreted by the mammary glands which are nourished by the product of food digestion brought to them by the bloodstream. The initial event which sets the whole process in motion is the conjunction of the contents of the intestine and blood at the level of the intestinal wall itself.

This very precise concept is the result of the discoveries made in the chemistry and physiology of the digestive system over one thousand years after the time of Prophet Muhammad (S).

EMBRYOLOGY

There are a multitude of statements in the Qur’an on the subject of human reproduction which constitute a

challenge to the embryologist seeking a human explanation for them. It was only after the birth of the basic sciences which contributed to our knowledge of biology and the invention of the microscope, that humans were able to understand the depth of those Qur'anic statements. It was impossible for a human being living in the early seventh century to have accurately expressed such ideas. There is nothing to indicate that people in the Middle-East and Arabia knew anything more about this subject than people living in Europe or anywhere else. Today, there are many Muslims, possessing a thorough knowledge of the Qur'an and natural sciences, who have recognized the amazing similarity between the verses of the Qur'an dealing with reproduction and modern scientific knowledge.

I shall always remember the comment of an eighteen-year-old Muslim, brought up in Saudi Arabia, commenting on a reference to human reproduction as described in the Qur'an. He pointed to the Qur'an and said, "This book provides us with all the essential information on the subject. When I was at school, my teachers used the Qur'an to explain how children were born. Your books on sex-education are a bit late on the scene!"

If I were to spend as long on all the details of reproduction contained in the Qur'an, as the subject merits, this pamphlet would become a book. The detailed linguistic and scientific explanations I have given in The Bible, The Qur'an and Science are sufficient for the person who does not speak Arabic nor know much about embryology to be able to understand the meaning of such verses in the light of modern science in more depth.

It is especially in the field of embryology that a comparison between the beliefs present at the time of the Qur'an's revelation and modern scientific data, leaves us amazed at the degree of agreement between the Qur'an's statements and modern scientific knowledge. Not to mention the total absence of any reference in the Qur'an to the mistaken ideas that were prevalent around the world at the time.

Fertilization

Let us now isolate, from all these verses, precise ideas concerning the complexity of the semen and the fact that an infinitely small quantity is required to ensure fertilization. In chapter al-Insaan the Qur'an states:

"Verily, I created humankind from a small quantity of mingled fluids." Qur'an, 76:2

The Arabic word *nutfah* has been translated as "small quantity". It comes from the verb meaning 'to dribble, to trickle' and is used to describe what remains in the bottom of a bucket which has been emptied. The verse correctly implies that fertilization is performed by only a very small volume of liquid.

On the other hand, mingled fluids (*amshaaj*) has been understood by early commentators to refer to the mixture of male and female discharges. Modern authors have corrected this view and note that the sperm is made up of various components.

When the Qur'an talks of a fertilizing fluid composed of different components, it also informs us that human progeny will be formed from something extracted from this liquid. This is the meaning of the following verse in chapter as-Sajdah:

“Then He made [man's] offspring from the essence of a despised fluid.”
Qur'an, 32:8

The Arabic word translated by the term ‘essence’ is sulaalah which means ‘something extracted, the best part of a thing’. In whatever way it is translated, it refers to part of a whole. Under normal conditions, only one single cell, spermatozoon, out of over 50 million ejaculated by a man during sexual intercourse will actually penetrate the ovule.

Implantation

Once the egg has been fertilized in the fallopian tube, it descends to lodge itself inside the uterus. This process is called the ‘implantation of the egg’. Implantation is a result of the development of villousities, which, like roots in the soil, draw nourishment from the wall of the uterus and make the egg literally cling to the womb. The process of implantation is appropriately described in several verses by the word ‘alaq, which is also the title of the chapter in which one of the verses appears:

“God fashioned humans from a clinging entity.” Qur'an, 96:2

I do not think there is any reasonable translation of the word ‘alaq other than to use it in its original sense. It is a mistake to speak of a ‘blood clot’ here, which is the term Professor Hamidullah uses in his translation. It is a derivative meaning which is not as appropriate in this context.

Embryo

The evolution of the embryo inside the maternal uterus is only briefly described, but the description is accurate, because the simple words referring to it correspond exactly to fundamental stages in its growth. This is what we read in a verse from the chapter al-Mu'minoon:

“I fashioned the clinging entity into a chewed lump of flesh and I fashioned the chewed flesh into bones and I clothed the bones with intact flesh.” Qur'an, 23:14

The term ‘chewed flesh’ (mudghah) corresponds exactly to the appearance of the embryo at a certain stage in its development.

It is known that the bones develop inside this mass and that they are then covered with muscle. This is the meaning of the term ‘intact flesh’ (lahm).

The embryo passes through a stage where some parts are in proportion and others out of proportion with what is later to become the individual. This is the obvious meaning of a verse in the chapter al-Hajj, which reads as follows:

“I fashioned (humans) a clinging entity, then into a lump of flesh in proportion and out of proportion.”
Qur'an, 22:5.

Next, we have a reference to the appearance of the senses and internal organs in the chapter as-Sajdah:

“... and (God) gave you ears, eyes and hearts.” Qur'an, 32:9

Nothing here contradicts today's data and, furthermore, none of the mistaken ideas of the time have crept into the Qur'an. Throughout the Middle Ages there were a variety of beliefs about human development based on myths and speculations which continued for several centuries after the period. The most fundamental stage in the history of embryology came in 1651 with Harvey's statement that "all life initially comes from an egg". At that time, when science had benefited greatly from the invention of the microscope, people were still arguing about the respective roles of the egg and spermatozoon. Buffon, the great naturalist, was one of those in favor of the egg theory. Bonnet, on the other hand, supported the theory of 'the ovaries of Eve', which stated that Eve, the mother of the human race, was supposed to have had inside her the seeds of all human beings packed together one inside the other.

BIBLE, QUR'AN AND SCIENCE

We have now come to the last subject I would like to present in this short pamphlet: it is the comparison between modern knowledge and passages in the Qur'an that are also referred to in the Bible.

Creation

We have already come across some of the contradictions between scripture and science regarding the creation of the universe. When dealing with that topic, I stressed the perfect agreement between modern knowledge and verses in the Qur'an, and pointed out that the Biblical narration contained statements that were scientifically unacceptable. This is hardly surprising if we are aware that the narration of the creation contained in the Bible was the work of priests living in the sixth century BC, hence the term 'sacerdotal' (priestly) narration is officially used to refer to it. The narration seems to have been conceived as the theme of a sermon designed to exhort people to observe the Sabbath. The narration was constructed with a definite end in view, and as Father de Vaux (a former head of the Biblical School of Jerusalem) has noted, this end was essentially legalist in character.

The Bible also contains a much shorter and older narration of Creation, the so-called 'Yahvist' version, which approaches the subject from a completely different angle. They are both taken from Genesis, the first book of the Pentateuch or Torah. Moses is supposed to have been its author, but the text we have today has undergone many changes.

The sacerdotal narration of Genesis is famous for its whimsical genealogies, that go back to Adam, and which nobody takes very seriously. Nevertheless, such Gospel authors as Matthew and Luke have reproduced them, more or less word-for-word, in their genealogies of Jesus. Matthew goes back as far as Abraham, and Luke to Adam. These writings are scientifically unacceptable, because they set a date for the age of the world and the time humans appeared on Earth, which most definitely contradicts what modern science has firmly established. The Qur'an, on the other hand, is completely free of dates of this kind.

Earlier on, we noted how perfectly the Qur'an agrees with modern ideas on the formation of the Universe. On the other hand, the Biblical narration of primordial waters is hardly, nor is the creation of light on the first day before the creation of the stars which produce this light; the existence of an evening and a morning before the creation of the earth; the creation of the earth on the third day before that of the sun on the fourth; the appearance of beasts of the earth on the sixth day after the appearance of the birds of the air on the fifth day, although the former came first. All these statements are the result of beliefs prevalent at the time this text was written and do not have any other meaning.

Age of the Earth As for the Biblical genealogies which form the basis of the Jewish calendar and assert that today the world is 5738 years old, these are hardly admissible either. Our solar system may well be four and a quarter billion years old, and the appearance of human beings on earth, as we know him today, may be estimated in tens of thousands of years, if not more. It is absolutely essential, therefore, to note that the Qur'an does not contain any such indications as to the age of the world, and that these are specific to the Biblical text.

The Flood

There is a second highly significant subject of comparison between the Bible and the Qur'an; descriptions of the deluge. In actual fact, the Biblical narration is a fusion of two descriptions in which events are related differently. The Bible speaks of a universal flood and places it roughly 300 years before Abraham.

According to what we know of Abraham, this would imply a universal cataclysm around the twenty-first or twenty-second century BC. This story would be untenable, in view of presently available historical data. How can we accept the idea that, in the twenty-first or twenty-second century BC, all civilization was wiped off the face of the earth by a universal cataclysm, when we know that this period corresponds, for example, to the one preceding the Middle Kingdom in Egypt, at roughly the date of the first Intermediary period before the eleventh dynasty? It is historically unacceptable to maintain that, at this time, humanity was totally wiped out. None of the preceding statements is acceptable according to modern knowledge. From this point of view, we can measure the enormous gap separating the Bible from the Qur'an.

In contrast to the Bible, the narration contained in the Qur'an deals with a cataclysm that is limited to Noah's people. They were punished for their sins, as were other ungodly peoples. The Qur'an does not fix the cataclysm in time. There are absolutely no historical or archaeological objections to the narration in the Qur'an.

The Pharaoh

A third point of comparison, which is extremely significant, is the story of Moses, and especially the Exodus from Egypt of the Hebrews. Here I can only give a highly compressed account of a study on this subject that appears in my book. I have noted the points where the Biblical and Qur'anic narrations agree and disagree, and I have found points where the two texts complement each other in a very useful way.

Among the many hypotheses, concerning the historical time-frame occupied by the Exodus in the history of the pharaohs, I have concluded that the most likely is the theory which makes Merneptah, Ramesses II's successor, the pharaoh of the Exodus. The comparison of the data contained in the Scriptures with archeological evidence strongly supports this hypothesis. I am pleased to be able to say that the Biblical narration contributes weighty evidence leading us to situate Moses in the history of the pharaohs. Moses was probably born during the reign of Ramesses II. Biblical data are therefore of considerable historical value in the story of Moses. A medical study of the mummy of Merneptah has yielded further useful information on the possible causes of this pharaoh's death. The fact that we possess the mummy of this pharaoh is one of paramount importance. The Bible records that pharaoh was engulfed in the sea, but does not give any details as to what subsequently became of his corpse. The Qur'an, in chapter Yoonus, notes that the body of the pharaoh would be saved from the waters:

"Today I will save your dead body so that you may be a sign for those who come after you." Qur'an, 10:92

A medical examination of this mummy, has, shown that the body could not have stayed in the water for long, because it does not show signs of deterioration due to prolonged submersion. Here again, the comparison between the narration in the Qur'an and the data provided by modern knowledge does not give rise to the slightest objection from a scientific point of view.

Such points of agreement are characteristic of the Qur'anic revelation. But, are we throwing the Judeo-Christian revelation into discredit and depriving it of all its intrinsic value by stressing the faults as seen from a scientific point of view? I think not because the criticism is not aimed at the text as a whole, but only at certain passages. There are parts of the Bible which have an undoubted historical value. I have shown that in my book, *The Bible, The Qur'an and Science*, where I discuss passages which enable us to locate Moses in time.

The main causes which brought about such differences as arise from the comparison between the Holy Scriptures and modern knowledge is known to modern scholars. The Old Testament constitutes a collection of literary works produced in the course of roughly nine centuries and which has undergone many alterations. The part played by men in the actual composition of the texts of the Bible is quite considerable.

The Qur'anic revelation, on the other hand, has a history which is radically different. As we have already seen, from the moment it was first commto humans, it was learnt by heart and written down during Muhammad's own lifetime. It is thanks to this fact that the Qur'an does not pose any problem of authenticity.

A totally objective examination of the Qur'an, in the light of modern knowledge, leads us to recognize the agreement between the two, as has already been noted on repeated occasions throughout this presentation.

It makes us deem it quite unthinkable for a man of Muhammad's time to have been the author of such statements, on account of the state of knowledge in his day. Such considerations are part of what gives the Qur'anic revelation its unique place among religious and non-religious texts, and forces the impartial scientist to admit his inability to provide an explanation based solely upon materialistic reasoning. Such facts as I have had the pleasure of exposing to you here, appear to represent a genuine challenge to human explanation leaving only one alternative: the Qur'an is undoubtedly a revelation from God.

Conclusion of the entire book : He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran. There is no God but Allah & Adam, Abraham, Noah, Moses, Jesus, Muhammad were all messengers & prophets of 1 God. The Quran is the final testament book of God's words only. The Quran proves God exists .Jesus was born without a father. There is no doubt in the evidences of history that Muhammad & Jesus existed & they were prophets of 1 true God Allah.

21. Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect. 22. Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful. 23. Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. 24. He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise. {Al-Hashr- Al Quran}1. Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things. 2. He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. 3. The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:

4. That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." 5. But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating. 6. And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise. (Saba 34 Al-Quran)

Surah 3. The Family Of 'Imran, The House Of 'Imran(Quran) 1. A. L. M. 2. Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal. 3. It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong). 4. Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution. 5. From Allah, verily nothing is hidden on earth or in the heavens. 6. He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise. 7. He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding. 8. "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure. 9. "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise." 10. Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They are themselves but fuel for the Fire.

{Surah Baqarah Quran}284. To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things. 285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys." 286. On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into

error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

(ONLY GOD IS ALL KNOWN & SATAN,HUMANS,ANGELS,JINNS ARE NOT ALL KNOWN.THE QURAN'S INFORMATION IS ACCURATE BECAUSE IT'S THE FINAL, LAST BOOK OF THE TRUE1GOD LORD ALLAH.)

Allah (swt) Says : "Invite to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [Quran 16:125]

Allah also says "'Who is better in speech than one who calls to Allah, works righteousness, and says: I am of those who bow in submission?" (Quran 41:33)

Prophet Muhammad (PBUH) said: "If Allah guides a person through you, it is better for you than all that is on the earth." (Bukhari No. 2783 & Muslim No. 2406). Convey (my teachings) to the people even if it were a single sentence" (Sahih Bukhari, Vol.4, Hadith 667)

"Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an)". 25.52 Quran Yet do

they worship, besides Allah, things that can neither profit them nor harm them: and the disbeliever is a helper (of Evil), against his own Lord! 25.55 Quran

And I have sent you only as a giver of good news and as a warner. 25.56

Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Allah." 25.57 Al-Quran

"Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers." (Quran, al-Baqarah: 159) Prophet Muhammad (PBUH) said: "For Allah to guide one man through you is better for you than all that the sun has shined over".

The Prophet (PBUH) has said: "Whoever guides [another] to a good deed will get a reward similar to the one who performs it."

[Saheeh Muslim]

Information arranged and organized by MR.FAISAL FAHIM

Numbers 23:19

New International Version

God is not human, that he should lie, not a human being, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?

New Living Translation

God is not a man, so he does not lie. He is not human, so he does not change his mind. Has he ever spoken and failed to act? Has he ever promised and not carried it through?

English Standard Version

God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?

New American Standard Bible

"God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?

King James Bible

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Holman Christian Standard Bible

God is not a man who lies, or a son of man who changes His mind. Does He speak and not act, or promise and not fulfill?

International Standard Version

God is not a human male— he doesn't lie, nor is he a human being— he never vacillates. Once he speaks up, he's going to act, isn't he? Once he makes a promise, he'll fulfill it, won't he?

NET Bible

God is not a man, that he should lie, nor a human being, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not make it happen?

GOD'S WORD® Translation

God is not like people. He tells no lies. He is not like humans. He doesn't change his mind. When he says something, he does it. When he makes a promise, he keeps it.

Jubilee Bible 2000

God is not a man, that he should lie; neither the son of man, that he should repent; he said and shall he not do it? He spoke and shall he not execute it?

King James 2000 Bible

God is not a man, that he should lie; neither the son of man, that he should repent: has he said, and shall he not do it? or has he spoken, and shall he not make it good?

American King James Version

God is not a man, that he should lie; neither the son of man, that he should repent: has he said, and shall he not do it? or has he spoken, and shall he not make it good?

American Standard Version

God is not a man, that he should lie, Neither the son of man, that he should repent: Hath he said, and will he not do it? Or hath he spoken, and will he not make it good?

Douay-Rheims Bible

God is not a man, that he should lie, nor as the son of man, that he should be changed. Hath he said then, and will he not do? hath he spoken, and will he not fulfil?

Darby Bible Translation

God is not a man, that he should lie; neither a son of man, that he should repent. Shall he say and not do? and shall he speak and not make it good?

English Revised Version

God is not a man, that he should lie; Neither the son of man, that he should repent: Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?

Webster's Bible Translation

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoke, and shall he not make it good?

World English Bible

God is not a man, that he should lie, nor the son of man, that he should repent. Has he said, and will he not do it? Or has he spoken, and will he not make it good?

Young's Literal Translation

God is not a man -- and lieth, And a son of man -- and repenteth! Hath He said -- and doth He not do it? And spoken -- and doth He not confirm it?

"God is Kind and likes kindness in all things."Reporter: Hadhrat Ayesah (r) Source: Bukhari/Muslim (reported in Riyadhus Saleheen,#633); Sunan Ibn Majah, #3684

The people will be resurrected

(and judged) according to their intentions."Reporter: Hadhrat Aishah (r) Source: Sahih al-Bukhari, Vol. 3, Book of Fasting, Chapter 6, p. 69

"The best among you are those

who have the best manners and character.""Reporter: Hadhrat Abdullah ibn Amr (r) Source: Sahih al-Bukhari, Vol. 8: #56b

"A person who goes in search of knowledge, he is in the path of God and he remains so till he returns."Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi, Vol. 4, #2656

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494

"Paradise is closer to you than your shoelace, and so is the (Hell) Fire."Reporter: Hadhrat Ibn Mas'ud Source: Sahih al-Bukhari, Vol. 8, #495

"The world is prison for the believers and paradise for the disbelievers."Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol. 4, #7058

"To spend one morning or evening in the cause of God is better than the world and whatever is in the world."Reporter: Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50

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75. THE RESURRECTION

A Meccan sura, dealing with the Day of Resurrection and man's denial of that Day. God's power is convincingly described in several vignettes (verses 3–4, 26–30, 34–40). The third paragraph instructs the Prophet on appropriate reception of the revelation (verses 16–19), and thereby serves to emphasize that the Qur'an is indeed God's word.

In the name of God, the Lord of Mercy, the Giver of Mercy

1Bya the Day of Resurrection 2 and by the self-reproaching soul!

3Does man think We shall not put his bones back together?

4 In fact, We can reshape his very fingertips. 5Yet man wants to deny what is ahead of him: 6 he says, 'So, when will this Day of Resurrection be?'

7When eyes are dazzled 8 and the moon eclipsed, 9 when the sun

and the moon are brought together, 10 on that Day man will say,

'Where can I escape?' 11Truly, there is no refuge: 12 they will all

return to your Lord on that Day. 13 On that Day, man will be told

what he put first and what he put last. 14Truly, man is a clear witness against himself, 15 despite all the excuses he may put forward.

16 [Prophet], do not rush your tongue in an attempt to hasten [your memorization of] the Revelation: 17We shall make sure of its safe collection and recitation. 18When We have recited it, repeat the recitation 19and We shall make it clear.

20Truly you [people] love this fleeting world 21 and neglect the life to come. 22 On that Day there will be radiant faces, 23 looking towards their Lord, 24 and on that Day there will be the sad and despairing faces 25 of those who realize that a great calamity is about to befall them.

26Truly, when the soul reaches the collarbone; 27 when it is said, 'Could any charm-healer save him now?'; 28 when he knows it is the final parting; 29 when his legs are brought together:b 30 on that day he will be driven towards your Lord. 31 He neither believed nor prayed, a This is preceded by a phrase which can be rendered either 'I swear' or 'I do not swear' (i.e. there is no need for me to swear), depending on how la is read.

b This is taken to refer to when a corpse is wrapped in the shroud.

32but denied the truth and turned away, 33 walking back to his people with a conceited swagger.

34 Closer and closer it comes to you. 35 Closer and closer still.

36 Does man think he will be left alone?a 37Was he not just a drop of spilt-out sperm, 38 which became a clinging form, which God shaped in due proportion, 39 fashioning from it the two sexes, male and female? 40 Does He who can do this not have the power to bring the dead back to life?

a And not taken to account.

The Qur_an 75: 32

76. MANa

A Medinan sura that speaks of how man is tested (verses 2–3) and what the results will be for the evildoers (verse 4) and for the righteous (verses 5–22). The Prophet is urged to persevere in his devotion and to bear with patience (verses 23–6).

In the name of God, the Lord of Mercy, the Giver of Mercy

1Was there not a period of time when man was nothing to speak of ?b

2We created man from a drop of mingled fluid to put him to the test; We gave him hearing and sight; 3We guided him to the right path, whether he was grateful or not.

4We have prepared chains, iron collars, and blazing Fire for the disbelievers, but 5 the righteous will have a drink mixed with kafur,c 6 a spring for God's servants, which flows abundantly at their wish.

7 They fulfil their vows; they fear a day of widespread woes; 8 they give food to the poor, the orphan, and the captive, though they love it themselves, 9 saying, 'We feed you for the sake of God alone: We seek neither recompense nor thanks from you. 10We fear the Day of our Lord—a woefully grim Day.' 11 So God will save them from the woes of that Day, give them radiance and gladness, 12 and reward them, for their steadfastness, with a Garden and silken robes.

13 They will sit on couches, feeling neither scorching heat nor biting cold, 14 with shady [branches] spread above them and clusters of fruit hanging close at hand. 15 They will be served with silver plates 16 and gleaming silver goblets according to their fancy, 17 and they will be given a drink infused with ginger 18 from a spring called

Salsabil. 19Everlasting youths will attend them—if you could see them, you would think they were scattered pearls—20 and if you were to look around, you would see bliss and great wealth: 21 they will wear garments of green silk and brocade; they will be adorned with silver bracelets; their Lord will give them a pure drink.

a See footnote g, Sura 89.

b Literally 'Has there not come over man a period of time when he was not mentioned?'

This refers to the time before a person is born, the point being that he was nothing, then God created him, just as He will bring him to life again for Judgement.

c A fragrant herb.

22 [It will be said], 'This is your reward. Your endeavours are appreciated.'

23We Ourselves have sent down this Qur_an to you [Prophet] in gradual revelation. 24Await your Lord's Judgement with patience; do not yield to any of these sinners or disbelievers; 25 remember the name of your Lord at dawn and in the evening; 26 bow down before Him, and glorify Him at length by night.

27 These people love the fleeting life. They put aside [all thoughts of] a Heavy Day. 28Yet We created them; We strengthened their constitution; if We please, We can replace such people completely.

29 This is a reminder. Let whoever wishes, take the way to his Lord.

30 But you will only wish to do so if God wills— God is all knowing, all wise— 31 He admits whoever He will into His Mercy and has prepared a painful torment for the disbelievers.